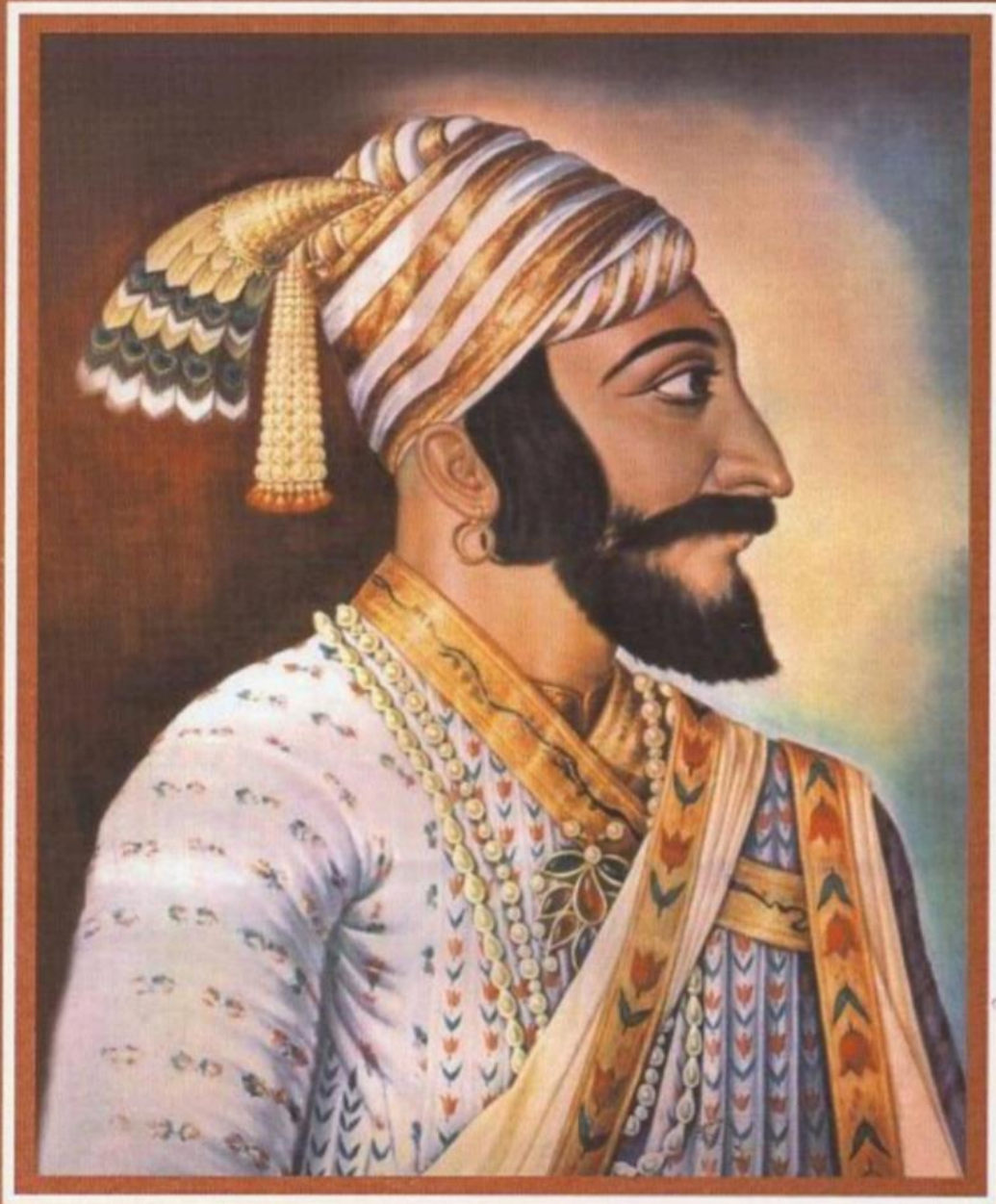


Was Shivaji Maharaj a Brahmin ?



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Shivaji Was a Brahmin

(A New Historical Research)

In recent times, debates between Brahmins and non-Brahmins often centre around the figure of Chhatrapati Shivaji Maharaj. Even the staunchest Brahmin loyalist has to acknowledge that no other powerful and noble leader like Shivaji Maharaj was born in Hindustan over the past thousand years. It's indisputable that Maharaj freed the motherland from foreign invaders and established the Hindavi Swarajya. Because he saved Brahmins' sacred threads and cows from Muslim butchers, the entire Hindu nation awarded him the title of protector of cows and Brahmins, a fact known to all.¹ Given that non-Brahmins heavily rely on this great leader for their cause, it's essential to weaken their position by removing this support. Otherwise, Brahmins have no chance in this struggle.

This conviction has led us to take action. If Shivaji's greatness is undermined, Brahmins will look foolish in the eyes of the world. It's like a firefly claiming that its light is brighter than the sun—it's absurd, and no one would believe it. We, the devout Brahmins, have indeed attempted such efforts. We tried to push Shivaji into the background by highlighting the role of Samarth Ramdas Swami, claiming that the real credit for the establishment of Swarajya belonged to Ramdas, with Shivaji merely being a nominal figure. We even tried to bring Dadoji Konddev into the picture.

However, it was proven through documents that Shivaji and Ramdas Swami didn't even meet until a significant portion of Swarajya had already been

¹ Goo Brahman Pratipalak

established, which completely destroyed the narrative we were building. As for Dadoji Konddev, although he was a loyal servant, he was actually opposed to Shivaji's efforts to establish Swarajya, believing that resisting the Muslim powers was futile and that even the limited jagirs (land grants) they had would be confiscated. Therefore, he tried his best to dissuade Shivaji from his military campaigns.

Both of these attempts completely failed, leading to a significant crisis for Brahmanism, causing great distress for the Brahmanical protection organisations and their leaders. In such challenging times, if one doesn't step up to help his fellow community members, then what kind of brother is he? This situation compelled us to consider how we could destabilise this strong support base of the non-Brahmins, and we began working on this, trusting in God's promise. We believe that the historical discovery we made is of great importance, and once it is made public, the position of those defending Brahmanism will be strengthened. It's more effective to strike at the root than to trim the branches and flowers, which is why we've targeted the very foundation of this issue.

Our discovery has been highly praised by a well-known Chitpavan historian in Thane, and based on his recommendation, we have submitted it to the Bharat Itihas Sanshodhak Mandal in Pune. We are confident that this discovery will keep the flag of Brahmanism flying high for some time. Even if our fellow researchers do not openly support us, our discovery will certainly make those who unjustly glorify the Brahmins feel uneasy, and that is why we are sharing it with them. We are presenting this new historical truth with evidence to the readers, leaving no room for doubt about its authenticity.

Our New Discovery

Shivaji was a Brahmin. This is the conclusion of our historical research. The basis for our theory is outlined below. We urge readers not to be confused and to read the following points carefully to verify our claim!

1. It is evident that the name 'Shivaji' is derived from the name of Lord Shiva. Since the right to worship God primarily belongs to the Brahmins, their patriotism is naturally superior to that of others. There is a national Chitpavan lawyer in Pandharpur involved in public service, whose father's name is also Shivaji. From this Brahmin name, it is clear that Shivaji must have been a Brahmin.

2. It is well-known in history that during times of crisis, the goddess of Tuljapur would possess Shivaji. While it is true that in this Kaliyuga, people have lost regard for religious rituals, it is impossible for gods and goddesses to have become so devoid of self-respect that they would willingly possess a non-Brahmin like a Maratha. Perhaps some minor deities might interact with non-Brahmins, but the living deity of Tuljapur would never possess anyone other than a Brahmin. The goddess must certainly be aware of the scriptural saying 'Brahmins are the gurus of all castes.' Hence, the goddess would only approach the most devout, further supporting our theory that Shivaji was a Brahmin.

3. It is widely known that Shivaji was given the title of 'Go Brahman Pratipalak' (Protector of Cows and Brahmins). Even in the texts written by Brahmins, Shivaji is often referred to by this title. Given the Brahmanical tendency to

glorify their own and promote their interests, it seems unlikely that they would bestow such an honourable title on someone who wasn't a Brahmin. This further supports the theory that Shivaji was indeed a Brahmin.

4. Shivaji's coronation was performed by the Brahmin Gaga Bhatt using Vedic mantras, which is a well-documented historical fact. Even during British rule, when equality and freedom were widely celebrated in this country, Brahmins in Kolhapur continued to fiercely uphold Vedic rituals. Considering how orthodox Brahmins were in Shivaji's time, it's clear that Gagabhatt would only perform a Vedic coronation for a Brahmin. This makes it as clear as daylight that Shivaji was indeed a Brahmin. The idea that Brahmins would perform sacred Vedic rituals for anyone other than a fellow Brahmin is unthinkable and goes against their long-standing reputation for strict orthodoxy. This further strengthens the theory that Shivaji was a Brahmin.
5. Etymology provides strong, independent evidence supporting this theory. It is well known that 'Bhosale' was Shivaji's surname. From an etymological perspective:
 - a) The name 'Bhosale' might have evolved from a sequence such as 'Bhosale Bhole - Bhote - Mot - Mat - Bhat.' Numbers two, four, and six in this sequence represent corrupted forms of the name. If we disregard these variations, we are left with 'Bhole,' 'Bhote,' and 'Bhat,' all of which are clearly Brahmin surnames.
 - b) It is a well-accepted historical fact that after Shivaji, the Brahmin Peshwas became the successors of the Maratha Empire. Since the Peshwas' surname was 'Bhat,' it further strengthens the argument that

Bhosales were Brahmins. If Bhosales were not Brahmins, then it would have been impossible for Brahmin Peshwas to become their legitimate heirs. The fact that the Brahmin Peshwas took over the reins of the Maratha Empire, sidelining the Maratha rulers of Kolhapur and Satara, solidifies our theory even more.

Based on all this evidence, we assert with conviction that Shivaji was not just a Brahmin but a Chitpavan Brahmin, as his successors, the Peshwas, were also Chitpavan Brahmins. This new discovery is expected to be invaluable to historians like Shri. Bhache Rajwade and others, who may find it a crucial addition to historical research. If this discovery receives their blessing, the debate over Shivaji's Kshatriya status could be fundamentally resolved, delighting those who seek to uncover Shivaji's true lineage. Additionally, it would bring satisfaction to those who have long defended their scholarly expertise against those who merely glorify Balaji Vishwanath's military achievements. To avoid any interruption in this joyous revelation, the second part of the 'Vishvamitra Historical Research' will be reserved for the next issue.